

1302
A
SERMON

PREACH'D in the
Parochial Church
OF
NEWBURY,
IN THE
County of BERKS,

At the FUNERAL of the Reverend
Mr. JOHN HINTON, Late Rector of
NEWBURY and SHAW, and Preben-
dary of SARUM;

On Saturday the 23^d of April, 1720.

By JOHN WEBB, M. A.
Curate of SHAW. K

Publiſh'd at the Request of the HEARERS

LONDON: Printed for J. Morphew near
Stationers-Hall. 1720. (Price 4 d)



TO THE
Worshipful and Worthy
INHABITANTS
OF
NEWBURY and SHAW;
THIS
SERMON,

Printed and Published at Their Request,
Is now humbly DEDICATED,
By Their much Obliged
And most Obedient Servant,

JOHN WEBB.

OF THE

NEW YORK AND WORSHIP

THE BELLANIS

OF

NEW YORK AND WORSHIP

THIS

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JOHN WEBB



ACTS XX. 25.

And now behold, I know that ye all, among whom I have gone preaching the Kingdom of God, shall see my Face no more.



THESE are some of the last Words of the great and faithful *Apostle of the Gentiles*, to his *Two Churches of Ephesus and Miletum*, whom he had assembled together that he might take his Leave of them for ever. *S. Paul's* Sermon on this sad Occasion, consists partly of an Appeal to his Hearers; wherein he insists upon his having discharg'd all the Offices of a good Pastor towards his Flock with unfeigned Humility, unwearied Diligence, and unblemish'd Fidelity; and partly, of such wholesome Counsel and spiritual Advice, as those *Two Churches* could not but stand in Need of, after the Loss of so excellent a Guide and so bright a Luminary. He calls upon them to remember both his Doctrine and Example, to be watchful, stedfast in the Faith, and closely united to each other against all the Enemies of their *Christian Profession*: And at the Conclusion of his

his Discourse, when he had commended them to God, and had pray'd with them, (which was the last Sacred Office perform'd by him in the Congregation) he delivers up his Charge; to the Execution of which, the *Holy Ghost* had assur'd him he was never more to return. This pathetick and moving Solemnity could not fail of affecting his *Two Churches* with the tenderest Sentiments of Sorrow and Condolance: We read in the *Two last Verses* of this Chapter, that *they all wept sore* over their beloved Apostle, *sorrowing most of all for the Words which he spake, that they should see his Face no more*; which Words productive of so much Sorrow, so well grounded, and proceeding from a truly Pious and *Christian* Principle, I have, for these Reasons, chosen as the properest Subject on the like mournful Occasion, which hath at this Time brought us together.

Sorrow is an Uneasiness of the Mind, at the Loss of any Good, or the Sense of any present Evil. All Sorrow for the Loss of any Good, is, or should be, proportion'd to the Nature and Number of those Benefits we received by it, before it was snatch'd away from us. And this Truth extends to Men as well as Things: For when a Person is so nearly related to us, and so fully answers the great Ends of every such Relation, that his Life becomes a common Good, a publick Blessing to many, to a Family, a Society, a City, or Province; perhaps to a Nation, or to the Age in which he lives; the Loss of such a one is a Visitation and Calamity,

mity, as much to be lamented as the Loss of any the good Things and Comforts of Life. Hence *God*, in *Holy Scripture*, is often introduc'd, threatening a sinful Nation that he will take his own to himself, and cut off the Righteous from a wicked and perverse Generation, as if he meant to separate the Wheat from the Tares, even before the great Harvest, and the *Second Coming* of his *Son*. And as this particular Menace usually accompanies his severest Curses and Judgments, so where it is inflicted, 'tis frequently call'd, even in his own Language, *the breaking of our Strength, the decaying of our Beauty, the quenching of our Light, and the taking away of the Breath of our Nostrils.*

According to this Way of Reasoning, we may very naturally presume, that the *Text* implies or pre-supposes, (1st,) A very near and endearing Relation between the Preachers and the Hearers of *God's* Kingdom, or, in other Words, between a Pastor and his Flock, a Minister and his People, ordain'd and instituted by *God* himself, and therefore truly good and highly beneficial to Mankind. (2^{dly},) The *Text* plainly intimates to us, that the Dissolution of this Relation, or, in other Words, that the Death or Loss of a good and faithful Minister is Matter of just Grief and godly Sorrow to his People. Whence, (3^{dly},) We may gather, by way of Inference, what our Behaviour ought to be under any such Loss or Calamity. This being one of the great Designs of the *Gospel*, to sanctify all our Passions, and turn them to the Service of Religion, that Nature and Grace may together work out our Salvation. I

A Sermon preach'd in the

I propose to speak to these (*Three*) *Heads*, in the foregoing Order, and shall then apply the Whole to the melancholy Occasion of this present Assembly.

And (*1st*) *God* hath Ordained and Instituted a very near and endearing Relation between a Pastor and his Flock, a Minister and his People, a Relation, in itself good, and highly beneficial to Mankind.

This Relation is variously denominated and described in *Holy Scripture*. Sometimes Ministers have a Name given them, denoting their Authority in general; as when they are call'd *Ambassadors, Rulers, Leaders* and *Guiders*, and are said *to be over us in the Lord, to stand in his stead, and to act in his Name, or by his Authority*. At other times they are called by such Names, as more especially signify some one or more Parts of their holy Office and Function; whence they are styled *Teachers, Preachers, Interpreters, and Stewards of the Mysteries of God*. By both these kinds of Names they are enough distinguish'd, separated, and set apart from the People or Congregation: And to convince us that there is a Difference of Order as well as Office, they are also distinguish'd from each other by the Names of *Bishop, Presbyter, and Deacon*, and the several Rights and Powers annex'd to each of those Characters. This is particularly done in the *Epistles to Timothy and Titus*, and in the *12th Chapter* of the *1st* to the *Corinthians*; where the Case is set in so clear a Light, that (according to the *Apostle's Allegory*) one would think

it should be as difficult a Matter not to discern the Difference, as it is not to discern the *Eye* from the *Ear*, or the *Hand* from the *Foot*; and as absurd to make a *Schism* on this Account in the *Spiritual* Body, as it is dangerous to attempt it in the *Body Natural*. Now all these various Names and Descriptions do, in their most common Import, plainly imply a very near Relation between Minister and People: For *every Priest*, even of *Heb. v. 1.* the *highest* Order, as describ'd by the *Apostle*, tho' *he be taken from among Men*, is yet *ordain'd for Men*, in things pertaining to God. But the Name of *Father*, which belongs to the Ministry by the express Words of *S. Paul*, is the *1 Cor. iv. 15.* Sum of all that Language can describe to render a Person near and dear to us, by the strictest Ties of civil or religious Institution. Hence the inspir'd Writers, in their *Epistles* to their several Churches, so often address to them in the engaging Style of *Sons* or *Children*; a Style that no one abounds in more than that beloved *Disciple*, who best understood the exalted Passion of Divine Love, of which himself had been the noblest Object. In the Name of *Father* are comprehended all the Obligations of Life, and Benefits of Nature; since Being itself is deriv'd from this Original. Now if he is our Father, who only *Adopts* us into a Temporal Family and Fortune, he certainly more truly deserves that Name, by whose Ministration we are adopted into the Family of Heaven, and a glorious Inheritance among the Saints. If he is our Father, who hath *Redeem'd* us from *Deut. xxxii. 5.*

a State of Bondage ; how much more is he so, who hath co-operated in the Great Work of our Eternal Redemption ? If lastly, he is our Father, who *begets* us, who cherishes, nourishes, and protects us ; who educates, provides for, and perhaps enriches us ; is not he also our Father, who begets us anew thro' the *Gospel*, receives us into the Church, the Household and Family of *Christ* ; there brings us up in his Nurture and Admonition, cloaths us with his Righteousness, feeds us with the sincere Milk, as well as with the strong Meat of his Word, (without which Man cannot live by Bread alone) supports us in every Conflict with our Ghostly Enemies, and at last directs us to the Possession of an incorruptible Inheritance and Crown of Glory ? The same *God* of Nature and of Love hath, by his reveal'd Will, subjected us in like manner both to our temporal and spiritual Parents. The same Duties of Honour, Reverence, Maintenance, Love, and Obedience, are requir'd of us, in almost the same Terms, and under the same Limitations, in both these Capacities. As we are Flesh of the Flesh and Bone of the Bone of our Temporal Parents, so are we also of our Spiritual ; by whom we are grafted into one Body, under *Christ* the Head of his Church. What nearer or more endearing Relation can there be, except the Natural ? And how can we except even that, when we consider, that our natural Father begets us a Child of Wrath, and our Mother conceives us in Sin : But our Spiritual Father washes us clean in the Laver of Regeneration.

neration, and concurs in the Formation of the *Second Birth*, or New Man in us; which Work *Eph. iv.* is, by the Apostle, expressly call'd, *Creation*; *24. Mal. ii.* whereby a Right of Fatherhood is, under God, *10.* contracted, which can be deriv'd only from him, *of whom the whole Family in Heaven and Earth is named.* The Cement of this Spiritual Relation is the Strongest and most Lasting imaginable, and far above the Powers of any Natural Union: For 'tis wrought and compleated by the *Holy Spirit* of God, the True Breath of Life, who hath call'd both Pastor and People, and knit them together in one Communion and Fellowship with *Christ*. And if the Case be possible, as the Prophet assures us it is, *that* *Isa. xlix.* *a Woman should forget her sucking Child, and* *15.* *not have Compassion on the Son of her Womb,* whilst it is impossible for God to Forget or Forsake us; and the Ministry of Reconciliation is the Means by which he draws and unites us to himself, in and thro' his Son *our Saviour*; since for his sake we are commanded to leave Father and Mother, and to forego all other Relations; it must follow, that those Ministers, who are in his stead, may next to, and under him, claim the best Title to this strict and inviolable Adherence. Accordingly this Spiritual Relation hath produc'd Effects of mutual Endearment, in all Ages of the Church, such as History abounds with, and Posterity may be surpriz'd, or asham'd to peruse. Time was, when the Church and her Ministers were of one Mind, of one Heart, and of one Soul, as well as of one Assembly. The Primitive *Christians* could not be tempted

Gal. iv.
15.

by any Dangers or Allurements, to desert or forsake their Lawful Pastors, whom they affected in the most passionate Manner, because by them they were brought to the Knowledge of *Christ*, united and reconcil'd to *God*, reliev'd and enrich'd under all their Spiritual Wants, comforted in all their Afflictions, and upheld and supported in all their Trials and Adversities. Neither Prisons, nor Death, nor Racks, nor Gibbets, could then divide the Church: And this kind and gentle Spirit the *Apostle* highly commends in his Beloved *Galatians*, when he bears them Record, that if it had been possible, they would have pluck'd out their own Eyes, and have given them to him; tho' his Character labour'd under many Disadvantages, such as the Meanness of his Circumstances, and Infamy of his Sufferings; and because he had once been a Persecutor, and was represented as weak in his Bodily Presence, and in his Speech contemptible. Indeed, one of the first Marks of Degeneracy in a Race of stubborn and disobedient Children, is their want of Esteem and Zeal for their Spiritual Parents, which soon sinks into Contempt; and then 'tis a well known Consequence, *He that despiseth them, despiseth him that sent them.* I speak not this, *My Brethren!* to Shame, but to warn you; for I am more than persuaded, since I have experienc'd, better things of You. I hasten therefore to my next *General Head*, which was,
(2dly,) To shew, that the Dissolution of this Spiritual Relation, or, in other Words, that the Death or Loss of a good and faithful Minister,

ster, is Matter of just Grief and godly Sorrow to his People.

The Death of a Man like ourselves, or the Sight of any common Spectacle of Mortality, seldom fails to touch us with a Sense of the Vanity of our present State, and to fill us with Apprehensions of Futurity. Both these Sentiments naturally strike a Gloom and Horror upon the Soul; and whoever is insensible and unmov'd at such Objects, is thereby more truly like them, and so much nearer to Earth and Oblivion. *Desire faileth, (saith Solomon) be-^{Eccles.} cause Man goeth to his long Home, and the^{xii. 5.} Mourners go about the Streets:* For every Passenger and Spectator bears a Part in the Solemnity, with that Black Train which Nature and Custom draws together on these Occasions; and he has no reason to boast of bearing such a Loss like a Man, who does not first feel it as such. If the Person we bewail was in his Life-time Good, and Virtuous, and Exemplary, the Loss is proportionably greater; for shall the Righteous perish, and we not lay it to Heart? If this good Man was our intimate Friend and Acquaintance, the Overflowing of our Sorrow rises still higher; and never was the *Son of God* more truly a *Man*, than when he *wep't* at the Grave of *Lazarus*. If this our good Friend was yet nearer to us, by any Ties of Blood, or closely united, by any Civil or Natural Relation, such a Blow goes yet deeper, piercesto the Tenderest and Quickest Parts, and makes us cry out, Ah my *Brother!* ah *Lord!* or ah *his Glory!* when the Flesh of our
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14 *A Sermon preach'd in the*

own Flesh is dissolv'd, and going down to the Chambers of Corruption. But now since it is not only a Man, a good Man, a Friend, and a near Relation, but *our Spiritual Father in Christ*, who is taken away from us, and whose Face we shall never see more; there must surely be a more than ordinary Tribute of Grief due upon such an Occasion; and both Nature and Grace concurr in exacting it from us. True it is, that every Minister of *Christ* hath (as the *Apostle* speaks) his *Treasure in Earthen Vessels*; but if our Heart be, in any Sense, where this Treasure is, we cannot, without Concern and Emotion, see the Vessel of Honour that held it, shatter'd to Pieces before us, and mingled with common and undistinguish'd Clay. How often do the *Apostles*, in their inspir'd *Epistles*, comfort the Churches committed to their Care, with the Promise and Hopes of their personal Presence among them? And yet they sometimes came, with the Arms of their Spiritual Warfare ready drawn, and in the Spirit of Correction and Reformation. If their Presence, upon any Terms, were so Comfortable, how grievous then was their Absence? And how much more so, their last and final Absence for ever? When those Lips are clos'd and put to Silence, which once preserv'd so much saving Knowledge, and so liberally dispens'd it; when those Eyes are shut up in Darkness, which continually watch'd over such a Multitude of Souls; and those Hands wither'd, which so often handled and reach'd out to us, the Word that is able to save us, and the

2 Cor. iv.
7.

the Elements of the precious Body and Blood of a *Crucify'd Saviour*; when a Church is, for a while at least, become a mournful and desolate Widow, is it nothing to you, all ye that pass by, and behold and see our Sorrow? The *Primitive Christians*, when visited with the like Calamity, flock'd in Multitudes to the Graves of their deceas'd Pastors, and there pour'd out their Lamentations over them, in some holy Form of Condolance, purposely compos'd on those sad Occasions: They heap'd so many Honours upon their Names, their Sepulchres, and their Memories; that what succeeding Ages, declining in their Purity, perverted to a very unhappy Excess, was at last, by the *Church of Rome*, openly and pompously erected, into a bare-fac'd and scandalous Innovation, in some of the fundamental Doctrines of *Christianity*. But there is a Decent and Solemn Mourning, that grows unnatural by the least Mixture and Shadow of Superstition: We may praise famous Men, and our Fathers that begat us, without adoring them: The dead *Elders* (mention'd by the Author to the *Hebrews*) of whom the World ^{Heb. xi.} was not worthy, *may obtain a good Report*, and leave their Works and their Example behind them, without bequeathing any other less valuable *Relicks* to the Church, or having any other *Statue* or *Image* erected, for us to look up to, or to fall down before it. Sure I am, that there cannot well be a more Profligate Absurdity, than first to Pray *For* the dead Saints, and afterwards *To* them; or than to ascribe

ascribe Divine Worship, under any Distinction, to our Fellow-Creatures, even whilst we pretend to shew the Marks and Fragments of their Mortality. — But not to make the Time of Mourning a Season for Debate and Controversy, give me leave only to observe, that since our bewailing the Loss of a good Minister certainly proceeds from Love truly so call'd, which is the highest Improvement, and most Seraphick Passion of Human Nature, God will undoubtedly Accept, Reward, and Sanctify it, with the Addition of his own Grace. For if he who loveth God, ought to love his Brother also; much more ought he to love his Spiritual Parent, and Ghostly Father in Christ Jesus. The Prophet *Jeremiah*, (with whose Words I shall close this Head) in his *Lamentations* over the sinful and miserable Church of the *Jews*, reckons this among their worst Sufferings, *That the Joy of their Heart was ceas'd, because the Elders ceas'd from the Gate; because they sat upon the Ground, and kept Silence; because they cast up Dust upon their Heads, and gave up the Ghost in the City: And for a Cause of these Sufferings, he reckons this among their Sins and Provocations, That they respected not the Persons of the Priests, they favoured not the Elders.*

Lam. iv.
16.

I come now, (3dly and lastly) by way of Inference, to shew, what our Behaviour ought to be, under any such Loss or Calamity.

The *Apostle* does by no Means forbid us to
1 Thess. iv. Sorrow for the Dead, or (as himself expresses
 13. it) for them which are asleep; but he forbids us

to Sorrow immoderately, or as they do, who have no Hope, that is, see not beyond the Grave, and consider not, with a true lively Faith, that Life and Immortality, that comfortable Doctrine of a glorious Resurrection, which Christ hath brought to Light thro' the Gospel. The Time was, when holy Job complain'd, that there was Hope of a Tree if it were cut down, Job. xiv. that it should sprout again, tho' its Root wax'd old, and its Stock were dead in the Ground; but Man (says he, in the intemperate Bitterness of his Soul) dieth, and wasteth away; Man giveth up the Ghost, and where is he? he lieth down, and riseth not, as the Waters fail from the Sea, and the Flood drieth up and decayeth; if he die, he shall not live again; he is cut down as a Flower, and fleeth as a Shadow, and continueth not. Such perhaps was the current Doctrine of that darker Age, and of Humane Nature not yet enlightned by Grace. But he soon corrects his Error, and cries out, in those Words, which nothing but Divine Inspiration could, at that time, dictate; I know, that my Redeemer liveth, and that he shall stand at the latter Day upon the Earth: And tho' after my Skin Worms destroy this Body, yet in my Flesh shall I see God; whom I shall see for myself, and mine Eyes shall behold him, and not another. This is the Victory and Triumph over Death and Hell, which Christ hath obtained and compleated for us; and which we, with all our Departed Friends, who have died in him, shall be made Partakers of; if, thro' his

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Grace

Grace, we have our Share in the *First* Resurrection from the Death of the Soul by Sin, to a Life of Righteousness and true Holiness. But besides this general Inference, there are others of a more particular Nature, immediately resulting from the Subject now before us. *S. Paul*, at his Departure, calls upon the Churches over which he presided, *to take heed unto themselves, and to remember, in what manner he had been with them, teaching them both Publickly and Privately, declaring unto them all the Counsel of God, serving the Lord with all Humility of Mind, and his Church, by keeping back nothing that was profitable to them. In these things he warns them to abide and stand fast, as well against those from Without, as those from Within the Flock, who should seek to seduce and pervert them; commending them to that Word of Grace, and that Word of Grace to them, which was able to build them up, and to give them an Inheritance among the Saints.* This is the Substance of his last Charge deliver'd at *Miletum*; and in it are contain'd the Duties of *Uniting* among themselves, of adhering strictly to the *Doctrine* of the *Apostle*, and of following his *Example*. All which are certainly incumbent upon us, in the like Circumstances, and on the present Occasion. Tho' our Pastor, our Ghostly Shepherd be smitten, yet by the wise Provision of our Church, and with the Blessing of *God* attending us, the Flock, unless it be their own Fault, need not be scatter'd. I am sure there can be no Danger of any such Re-

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volt, no Fear that any of those Tares and Seeds of Discord should take Root, which, notwithstanding the Vigilance of the good Husbandman, the Enemy hath sown in such abundance, if we recollect and meditate upon, as becomes good *Christians*, the many wholesome Discourses our deceas'd Pastor hath, from this Place, deliver'd to us, upon the truly Evangelical Subjects of Peace and Unity; which, both in his Life and Doctrine, he was careful, as much as in him lay, to preserve with all Men. Now is the Time for us to treasure up in our Minds, and to copy and transcribe in our Practice, those excellent Lessons of sound Faith and holy Living, which he hath set us. May some of them, at least, survive his Ashes; and go out beyond the narrow Bounds of this Place, and this present Generation! Think upon the many Sacraments he hath administered to us, the many Sacrifices of Prayer and Thanksgiving he hath offered up, *with*, and *for* us; and the many religious Instructions, pious Exhortations, and fatherly Reproofs, he hath for many Years (would *God* they had been many more!) so bountifully bestow'd upon us, in the Day when his great Abilities flourish'd, and this Candle of *the Lord* shone out before him. Let it not be said, that all this good Seed fell by the Way-side, or was scatter'd in stony, or in barren Ground. Let it not be said, that he hath bestow'd so much Labour upon us in vain. Let us not turn away from the faithful Glass of *God's Word*,

now he, who held it up to us, is no more; and forget what manner of Men we ought to be. Since we have not been like the Deaf Adder, but have heard with our Ears the Voice of the Charmer, let us not, now that Voice is silenc'd, commend it only, as the *Jews* did the Prophecy of *Ezekiel*, because it was a pleasant Voice, the Sound of a lovely Song, or of one that could play well on an Instrument; but let us keep and retain the Words we have heard, in which, being Dead, he yet speaketh to us; and let us do them, as he did, that we may live with him for ever. As his Doctrine was certainly meant for our Instruction, so a Life, agreeable to that Doctrine, may very justly be propos'd for our Imitation. The *Apostles*, who were Men of like Passions with us, frequently advise their Churches to take Them for an Example, to walk as They did, and to be Followers of Them; tho' with this never-failing Limitation, *as They also were of Christ*. 'Tis true, *Our Saviour's* Life and Doctrine are the great and only *Christian* Pattern for all Mankind; but who can be Perfect, as he is Perfect? or which of all the Sons of *Adam* is sufficient for these things? Imperfect Examples are sometimes Necessary, and always Useful, because they convince us, that the Race we are to run, lies not in so strait, so rugged, or so difficult a Path, but that we may find, and walk in it, when we see the Footsteps of weak and sinful Men, like ourselves, who have gone before us in the same

Track,

Track, and finish'd their Course with Joy. These lively Precedents provoke us to Emulation, and a godly Strife for the Mastery.^{2.} *Heb. xii.* They are that *Cloud of Witnesses* the *Apostle* speaks of, that *Light* that shineth in a dark and crooked Age, as well to direct, as to adorn it. But since the Example of our Spiritual Guides lies more open to the View, is more narrowly enquir'd into, and regulated by the strictest and most solemn Obligations; this therefore, above all other Humane Standards, is particularly recommended to us, by the same *Apostle*. *Remember* (says he) *them which have the Rule over you, who have spoken unto you the Word of God; whose Faith follow, considering the End of their Conversation.* *Heb. xiii. 7.*

Having gone thro' the several *Heads* I propos'd to speak to, I shall now, as I promis'd, and as may be reasonably expected from me, apply the Whole to the melancholy Occasion of this Present Assembly.

At my entring upon this Part of my Design, I am in no Apprehension of Censure, either for Innovation or Flattery. The Custom of the Church, founded upon *Scripture*, hath made it both commendable and useful, to celebrate the Memory of holy Persons deceas'd, to the Glory of God, who gave such Gifts unto Men, and for the mutual Comfort and Edification of us his Creatures. *The Souls departed into Bliss* (says the *Great Father* of the *Latin Church*) *regard not the Commendations* of

of Men, but they certainly desire we should imitate and follow them thither. I shall therefore speak freely of our late venerable Minister, whose earthly Remains are now before us; because I cannot easily say any thing Better, than what is True of him. He was no Stranger among you: Judge ye what I say; for ye are Witnesses of these things.

He very well understood the Value of those many precious Souls committed to his Charge, the Price that was given for them, and the strict Account of them, which would one Day be requir'd at his Hands. Other Branches of Charity are not so eminently in every Man's Power, because of the unequal Distribution of the good things of this Life; but Charity for the Souls of Men, which is of the noblest Kind, and makes a *Christian* Eyes to the Blind, Feet to the Lame, and a Father to the Poor, may well enough consist with a bare Competency of Worldly Possessions. This is the distinguishing Vertue of a True *Christian* Pastor; wherein *Ours* in particular excell'd, and for more than *Forty Years* together, was industrious in giving Proofs of it to his People; by a constant, very constant Residence among them, and an unweary'd Application to all the Duties of his Function; the Proportion and Returns of which, himself had multiply'd and increas'd to a remarkable Degree: And in the Discharge of these Duties, he labour'd so abundantly, that his Constitution fainted before his Industry, and his Zeal outwent his Strength;

Strength; so that he sunk under the Weight, and lost that Activity which carry'd him about doing Good, and that accomplish'd Elocution, which was once the Ornament of this *Desk* and *Pulpit*. So ready was he, had but Nature seconded his Endeavours, so glad and willing, by the Example of *S. Paul*, to *spend and be spent for your sakes!*

He was Zealous for the Promotion and Encouragement of *Charity-Schools*; an Institution, that best argues the Piety of the present Age, and of which Posterity, at least, will, we hope, see and taste the happy Effects. Indeed, no Man could be more tender and favourable in exacting his *Dues*, tho' without Prejudice to the Ecclesiastical Succession: And this Tenderness did, in some measure, disable him from Seconding the Liberality of his own generous Inclinations; but as what was remitted in those Cares, was certainly a true and solid Charity, so it was more Secret, and less Ostentatious, than what is bestow'd by a fuller, and consequently a more open Hand. In which respect, it was still more truly *Christian*, and such as *God* will one Day openly reward.

His Abilities were Many and Great, suitable to his Education: For he had drank deep of *that Fountain*, and of *the Noblest Stream* of it, than which no richer Vein of Learning was ever open'd, or ever spread farther, in any Age or Nation under Heaven. And both *there*, and in the populous and flourishing *Capital*

24 *A Sermon preach'd in the*

pital of this Island, his Performances in the Way of his Profession, to the accomplishing of which all his Talents and Studies were constantly directed, met with such a Reception and Approbation, as from such Judges, and in the midst of so many other shining Lights, may be reckon'd equal to a general Applause.

In the *Desk*, at the *Font*, and *Table of the Lord*, before his Labours had broke him, he was Clear and Distinct, Grave and Pathetick in his Pronuntiation, exciting and enlivening both his own and the Devotion of his Fellow-Suppliants, with that Force and Energy of Expression, which becomes the Dignity and Purity of our incomparable *Liturgy*, and gives the Heart as well as the Lips a Part in the Worship of *our Maker*. So that, according to the *Apostle*, he *Pray'd with the Spirit*, and *he Pray'd with the Understanding* also.

In the *Pulpit*, his Words were well weigh'd and try'd by the Balance and Standard of the Sanctuary, and deliver'd out in such a manner, as might both move and prepare the Soul, and then leave the proper Impressions behind them. In Matters of *Doctrine*, he embrac'd no novel and singular Opinions, or Expositions of Scripture, but sought for the good Old Paths, and endeavour'd to walk therein, and to direct others in the same Way, that they might find Rest for their Souls. Upon *Practical* Subjects, which with sound Judgment and great Discretion he most abounded in, he was Full and Explicit, without Perplexity or Confusion;

fusion; dividing the Word of Truth aright, and bringing forth out of his Treasure Things both New and Old, as a *Scribe* well instructed, or a faithful *Houſholder* of God's Kingdom. When Debate and Controverſy, which at ſome Times, and in ſome Places, are both Seasonable and Neceſſary, grow Endleſs for want of a *Laſt Reſort*, and are plainly the Product of private Paſſions, rather than of Love and Zeal for Truth according to Knowledge, the allaying and regulating of thoſe Paſſions by *Practical* Divinity, is thus far a Service to the Church, even in the *Polemical* Way : And therefore amidſt all thoſe Diſputes, which at preſent maze and diſquiet Mankind, he wiſely conſider'd and recommended that Simplicity and Subſtance of the *Gospel*, which concerns a good Life and Converſation, as the Sum of *Chriſtianity*, and the Spirit and Soul of Religion.

His Adherence to the true Interests of *the Church of England* was Steady, Uniform, and Inviolable, a Proof of the Goodneſs of his Choice, as well as of the Sincerity of his Affections. He knew *Her* to be the moſt perfect Pattern of a Scripture-Church, the neareſt Model to Primitive *Chriſtianity*, and the Glory and Bulwark of the Reformation. In Her Communion he liv'd and died, a conſtant Follower of all her Statutes and Ordinances, and a conſcientious Obſerver of his Oaths, Promiſes, and Subſcriptions; to ſo remarkable a Degree, that he could never be tempted

to omit or bate of the least Rite or Ceremony, in the decent, orderly, and edifying Worship of God, which is *the Beauty of Holiness*. And so far was this Stedfastness and Consistency in his Character, when duly temper'd, as it really was in him, with a true *Christian* Spirit of Meekness and Forbearance (the Props, as well as Symptoms, of a Godly Courage and Resolution) from procuring him the Ill-will or Disgust of any, that it rather added to his Value and Esteem. For since I can speak it by Experience, I will speak it to his own, and the Commendation of all who hear me; few Ministers, of any Church so Populous, and so unhappily Divided, ever pass'd for so many Years, thro' so Laborious a Ministry, so free from Censure, and with such general Content and Approbation. Because he sought not *Yours*, but *You*, he enjoy'd the grateful Return of that uninterrupted Peace, which himself had so often recommended to others, and did as heartily endeavour to follow with all Men. He liv'd a Blessing to many Friends, that is, to all who knew him; and I am persuaded died without an Enemy. Even They, who were not *for him*, were not *against him*; and they who separated from his *Communion*, were yet agreed in his *Character*.

But that, as I have already hinted, which was the Crown of his Old Age, and which is indeed the distinguishing Mark and Glory of a True *Christian*, I have reserv'd in the last Place, as the Sum and Accomplishment of all
that

that I knew, or can say of him: And on this Account his Memory may wave the Privilege of the Dead, and trample upon Malice and Calumny, the Worm that creepeth into Graves and Monuments: His Life was agreeable to his Doctrine, and his Conversation the Ornament of his Profession. *Less* than this I could not say of him, and *More* I need not: For this is the best Issue of all our Endeavours, and the Aim and End of our high Calling in *Christ Jesus*. What therefore *the Spirit* dictateth, and *the Voice from Heaven* hath order'd to be *Written*, we may well pronounce after them, *Blessed are the Dead, which die in the* Rev. xiv. *Lord; for they rest from their Labours, and* ^{13.} *their Works follow them.*

These are the Works, that follow and accompany our Deceas'd Ministers; whilst they leave a Name behind him, that shall continue sweet and fragrant as the Incense, when these Ruins of his Earthly Tabernacle, which are now going down to the Grave, shall moulder into Filth and Corruption. May we, in Conformity with his Words and Works, and the reveal'd Will of *Christ*, the Rule and Measure of Both, follow after him, in God's own appointed Time; until we all come unto *Mount Sion, and unto the City of the Living God, the Heavenly Jerusalem, and unto an innumerable Company of Angels, to the General Assembly, and Church of the First-Born which are written in Heaven, and to God the Judge of all, and to the Spirits of Just Men made*

*made Perfect, and to Jesus the Mediator of the
New Covenant;*

*To Whom, in the Union of the Father,
and the Holy Spirit, be ascrib'd, all Ho-
nour, Praise, Dominion, and Worship,
now and for ever. A M E N.*



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